A SERMON

Preached at

LAMBETH-CHAPPEL

on the 25th of *November*,

Upon the Consecration of the Right Reverend Father in God

Dr JOHN DOLBEN

Lord Bishop of

ROCHESTER.

By *ROBERT SOUTH* D.D.

Publick Orator to the University of *Oxford*, and Chaplain to the Lord High Chancellor of *ENGLAND*.

SAVOY,

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To the Right Reverend Father in God,

JOHN,

Lord Bishop of

ROCHESTER,

Dean of the Cathedral Church of

WESTMINSTER,

And Clerk of the Closet to

His Majesty.

My Lord,

THough the interposal of my Lord of Canterburies *Command for the Publication of this mean Discourse, may seem so far to determine, as even to take away my Choice; yet I must own it to the World, that it is solely and entirely my own Inclination, seconded by my Obligations to your Lordship, that makes this, that was so lately an humble Attendant upon your Lordships* Consecration,

now ambitious to Consecrate it self with your Lordships Name. It was my Honour to have lived in the same Colledge with your Lordship, and now to belong to the same Cathedral; where at present you credit the Church as much by your Government, as you did the School formerly by your Wit. Your Lordship even then grew up into a constant Superiority above others; and all your After-greatness, seems but a Paraphrase upon those Promising beginnings: for whatsoever you are, or shall be, has been but an easie Prognostick from what you were. It is your Lordships Unhappiness to be cast upon an Age in which the Church is in its Wane, and if you do not those glorious things that our English Prelates did two or three hundred Years since; it is not because your Lordship is at all less than they, but because the Times are worse. Witness those magnificent Buildings in

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Christ-Church *in* Oxford, *begun and carried on by your Lordship; when by your Place you governed, and by your Wisdom encreased the Treasure of that Colledge: and, which must eternally set your Fame above the reach of Envy and Detraction, these great Structures you attempted at a time when you returned Poor and bare, to a Colledge as bare, after a long Persecution, and before you had laid so much as one Stone in the Repairs of your own Fortunes: By which incomparably high and generous undertaking, you have shewn the World how fit a Person you were to build upon* Wolseys *foundation: A Prelate, whose Noble designs you Imitate, and whose mind you Equal. Briefly, That* Christ-Church *stands so high above-ground, and that the Church of* Westminster *lies not flat upon it, is your Lordships Commendation. And therefore your Lordship is not*

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behind-hand with the Church, paying it as much Credit and Support, as you receive from it; for you owe your Promotion to your Merit, and I am sure, your Merit to your Self. All men Court you, not so much because a great Person, as a Publick good. For, as a Friend, there is none so hearty, so Nobly warm and active to make good all the Offices of that endearing Relation: As a Patron, none more able *to oblige and reward your Dependants; and, which is the Crowning Ornament of Power, none* more willing. *And lastly, as a Diocesan, you are like even to out-do your self in all other Capacities; and, in a word, to exemplifie and realize every Word of the following Discourse; which is here most humbly and gratefully presented to your Lordship, by*

Your Lordships

From St. James's, Dec. 3. 1666.

most obliged Servant,

ROBERT SOUTH.

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2 Titus, last Verse.

These things Speak and Exhort, and Rebuke with all Authority; let no man Despise thee.

IT may possibly be expected, that the very taking of my Text out of this Epistle to *Titus* may engage me in a Discourse about the Nature, Original, and Divine Right of Episcopacy; and if it should, it were no more, then what some of the greatest, and the learned'st persons in the world (when men served Truth instead

of Design) had done before: For, I must profess that I cannot look upon *Titus* as so far *Unbishopt* yet, but that he still exhibits to us all the Essentials of that Jurisdiction that to this day is claimed for Episcopal. We are told in the fifth Verse of the first Chapter, *That he was left in* Crete *to set things in order, and to ordain Elders in every City*; which Text one would think were sufficiently clear and full, and too big with Evidence to be perverted; but when we have seen Rebellion commented out of the thirteenth of the *Romans*; and since there are few things but admit of Gloss and probability, and consequently may be expounded as well as disputed on both sides; it is no such wonder, that some would bear the world in hand, that the Apostles design and meaning is for Presbytery, though his words are all the time for Episcopacy; No wonder, I say, to us at least, who have conversed with too many strange unparallel'd Actions, Occurrences and Events, now to wonder at any thing; Wonder is from Surprize; and Surprize ceases upon Experience.

I am not so much a Friend to the stale Starched Formality of Preambles, as to detain so great an Audience with any prævious discourse extrinsick to the Subject matter and de-

design of the Text; and therefore I shall fall directly upon the Words, which run in the form of an Exhortation, though in appearance a very strange one; for the matter of an Exhortation should be something naturally in the Power of him to whom the Exhortation is directed. For no man exhorts another to be strong, beautiful, witty, or the like; these are the felicities of some Conditions, the objects of more Wishes, but the effects of no mans Choice. Nor seems there any greater reason for the Apostles exhorting *Titus*, *That no man should despise him*; for how could another mans Action be his Duty? Was it in his power that men should not be wicked and injurious? and if such persons would despise him, could any thing pass an obligation upon him not to be despised? No, this cannot be the meaning; and therefore it is clear, that the Exhortation lies not against the Action it self, which is only in the Despisers power; but against the just occasion of it, which is in the will and power of him that is Despised; it was not in *Titus*'s power that men should not despise him, but it was in his power to bereave them of all just cause of doing so; it was not in his power not to be Derided, but 'twas in his power not to be Ridiculous.

In all this Epistle it is evident that St. *Paul* looks upon *Titus* as advanced to the dignity of a prime Ruler of the Church, and entrusted with a large Diocess, containing many particular Cities under the immediate Government of their respective Elders; and those deriving Authority from his Ordination, as was specified in the fifth Verse of the first Chapter. And now looking upon *Titus* under this Qualification, he addresses a long Advice and Instruction to him, for the discharge of so important a Function, all along the first and second Chapter: but summs up all in this last Verse, which is the subject of the ensuing Discourse, and contains in it these two things.

1. An account of the Duties of his Place or Office.

2. Of the means to facilitate and make effectual their Execution.

The Duties of his place were two. 1. To *Teach*. 2. To *Rule*. Both comprized in these words; *These things speak and exhort, and rebuke with all Authority.*

And then, the means, the onely means to make him Successful, Bright and Victorious in the performance of these great works, was to be above Contempt, to shine like the Baptist, with a clear, and a triumphant Light. In a word

it is every Bishops duty to *Teach*, and to *Govern*; and his way to do it, is *not to be despised*.

We will discourse of each respectively in their Order.

1. And first, for the first branch of the great work incumbent upon a Church Ruler, which is *to Teach*. A work that none is too great or too high for: it is a work of Charity, and Charity is the work of Heaven, which is always laying it self out upon the Needy, and the Impotent; nay, and it is a work of the highest and the noblest Charity; for he that teacheth another, gives an Almes to his soul, he cloathes the nakedness of his Understanding, and relieves the wants of his impoverished Reason: he indeed that governs well, leads the Blind; but he that teaches him, gives him Eyes; and it is a glorious thing to have been the Recoverer and Repairer of a decayed Intellect, and a Sub-worker to Grace, in freeing it from some of the inconveniencies of Original sin. It is a Benefaction that gives a man a kind of Prerogative: for even in the common Dialect of the world, every *Teacher* is called a *Master*: it is the property of Instruction to descend, and upon that very account it supposes him, that instructs, the Superiour, or at least makes him so.

To say a man is advanced too high to condescend

ſcend to teach the Ignorant, is as much as to ſay, that the Sun is in too high a place to ſhine upon what is below him. The *Sun* is ſaid *to rule the day*, and the *Moon to rule the night*: but do they not *Rule* them onely by enlightning them? Doctrine is that, that muſt prepare men for Diſcipline; and men never go on ſo cheerfully, as when they ſee where they goe.

Nor is the dullneſs of the Scholar to extinguiſh, but rather to enflame the charity of the Teacher: for ſince it is not in men as in veſſels, that the ſmalleſt capacity is the ſooneſt filled; where the labour is doubled, the value of the work is enhaunced; for it is a ſowing where a man never expects to reap any thing but the Comfort and Conſcience of having done vertuouſly. And yet we know moreover, that God ſometimes converts even the dull and the ſlow, turning *very Stones* into *Sons of Abraham*; where, beſides that the difficulty of the Conqueſt advances the Trophee of the Conqueror; it often falls out, that the backward Learner makes amends another way, recompencing *Sure* for *Suddain*, and expiating his want of Docility with a deeper and a more rooted Sincerity. Which alone were argument ſufficient to inforce the Apoſtles injunction of being *inſtant in ſeaſon and out of ſeaſon*; even upon the higheſt and

moſt

most exalted Ruler in the Church. He that sits in Moses chair, sits there to Instruct as well as to Rule: and a Generals office engages him to Lead as well as to Command his Army. In the first of *Ecclesiastes*, *Solomon* represents himself both as *Preacher* and *King of Israel*: and every soul that a Bishop gains, is a new accession to the extent of his Power; he preaches his Jurisdiction wider, and enlarges his spiritual Diocess, as he enlarges mens apprehensions.

The Preaching part indeed of a *Romish* Bishop, is easie enough, whose Grand business is onely to teach men to be Ignorant, to instruct them how to know Nothing, or, which is all one, to know upon Trust, to believe implicitly, and in a word, to see with other mens eyes, till they come to be lost in their own souls. But our Religion is a Religion that dares to be understood; that offers it self to the search of the Inquisitive, to the inspection of the severest and the most awakened Reason: for being secure of her substantial Truth and Purity, she knows that for her to be seen and lookt into, is to be embraced and admired: as there needs no greater argument for men to love the light then to see it: It needs no Legends, no Service in an unknown tongue, no inquisition against Scripture, no purging out of the heart and sence of Authors,

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no altering or bribing the voice of Antiquity to ſpeak for it; it needs none of all theſe laborious Artifices of ignorance, none of all theſe cloaks and coverings. The *Romiſh* faith indeed muſt be covered, or it cannot be kept warm; and their Clergy deal with their Religion as with a great Crime; if it is Diſcovered they are undone. But there is no Biſhop of the Church of *England*, but accounts it his Intereſt, as well as his Duty to comply with this Precept of the Apoſtle *Paul* to *Titus*, *Theſe things teach and exhort.*

Now this Teaching may be effected two ways;

1. Immediately by himſelf.
2. Mediately by others.

And firſt *immediately* by himſelf. Where God gives a Talent, the Epiſcopal Robe can be no Napkin to hide it in. Change of Condition changes not the abilities of Nature, but makes them more illuſtrious in their exerciſe; and the Epiſcopal dignity added to a good Preaching faculty, is like the erecting of a ſtately Fountain upon a Spring, which ſtill, for all that, remains as much a Spring as it was before, and flows as plentifully, onely it flows with the circumſtance of greater State and Magnificence. Height of place is intended onely to ſtamp the endowments of a private condition with Luſtre and Authority:

And

And thanks be to God, neither the Churches profeſs'd enemies, nor her pretended friends have any cauſe to aſperſe her in this reſpect, as having over her ſuch Biſhops, as are able to ſilence the Factious, no leſs by their Preaching, then by their Authority.

But then on the other hand, let me add alſo, that this is not ſo abſolutely neceſſary, as to be of the vitall Conſtitution of this Function. He may *teach* his Dioceſs who ceaſes to be able to *preach* to it: for he may do it by appointing Teachers, and by a vigilant exacting from them the care and the inſtruction of their reſpective Flocks. He is the Spiritual father of his Dioceſs; and a Father may ſee his Children taught, though he himſelf does not turn Schoolmaſter. It is not the gift of every Perſon, nor of every Age, to harangue the multitude, to Voice it high and loud, *& Dominari in Concionibus*. And ſince Experience fits for government, and Age uſually brings experience, perhaps the moſt Governing years are the leaſt Preaching years. In the

2. Second place therefore, there is a teaching *Mediately*, by the Subordinate miniſtration of others; in which, ſince the Action of the Inſtrumental agent is upon all grounds of Reaſon to be aſcribed to the Principal, He that ordains and furniſhes all his Churches with able Preachers,

is an Universal Teacher, he instructs, where he cannot be Present, he speaks in every mouth of his Diocess, and every Congregation of it every Sunday feels his Influence, though it hears not his Voice. That Master deprives not his Family of their food, who orders a faithful Steward to dispence it. Teaching is not a Flow of Words, nor the Draining of an Hour-glass, but an effectual procuring, that a man comes to know something that he knew not before, or to know it better. And therefore Eloquence and Ability of speech is to a Church Governour, as *Tully* said it was to a Philosopher, *Si afferatur non repudiandus, si absit non magnoperè desiderandus*; and to find fault with such an one for not being a Popular Speaker, is to blame a Painter for not being a good Musician.

To Teach indeed, must be confest his Duty; but then there is a Teaching by Example, by Authority, by restraining Seducers, and so removing the Hindrances of knowledge. And a Bishop does his Church, his Prince and Country more Service by ruling other mens Tongues, then he can by imploying his own. And thus much for the first Branch of the great Work belonging to a Pastor of the Church, which was to *Teach* and to *Exhort*.

2. The second is to *Rule*, Expressed in these words

words; *Rebuke with all Authority.* By which I doubt not, but the Apoſtle principally intends Church-cenſures, and ſo the Words are a Metonymy of the Part for the whole, giving an inſtance in Eccleſiaſtical Cenſures, inſtead of all other Eccleſiaſtical Juriſdiction. A Juriſdiction, which in the Eſſentials of it is as old as Chriſtianity, and even in thoſe Circumſtantial additions of ſecular Encouragement, with which the Piety and Wiſdom of Chriſtian Princes alwayes thought neceſſary to ſupport it, againſt the Encroachments of the injurious World, much Older, and more Venerable, then any Conſtitution that has diveſted the Church of it.

But to ſpeak directly to the Thing before us; We ſee here the great Apoſtle employing the utmoſt of his Authority in commanding *Titus* to uſe his: and what he ſaid to Him, he ſays to every Chriſtian Biſhop after him, *Rebuke with all Authority.* This Authority, is a Spiritual Sword put into the hands of every Church Ruler, and God put not this Sword into his hands, with an intent that he ſhould keep it there for no other purpoſe, but onely for Faſhion-ſake, as men uſe to wear one by their ſides. Government is an Art above the Attainment of an ordinary Genius, and requires a wider, a larger, and a more Comprehending Soul than God has

put into every Body. The Spirit that animates and acts the Universe, is a Spirit of Government; and that Ruler that is possessed of it, is the Substitute and Vicegerent of Providence, whether in Church or State. Every Bishop is Gods Curate. Now the Nature of Government Contains in it these three parts.

1. An Exaction of Duty from the Persons placed under it.
2. A Protection of them in the performance of their Duty.
3. Coercion and Animadversion upon such as neglect it. All which are in their Proportion, ingredients of that Government that we call *Ecclesiastical.*

1. And first it implies Exaction of Duty from the Persons placed under it: for it is both to be confessed and lamented, that men are not so ready to Offer it, where it is not exacted: Otherwise, what means the Service of the Church so imperfectly, and by halves read over, and that by many who profess a Conformity to the Rules of the Church? What makes them mince and mangle that in their Practise, which they could swallow whole in their Subscriptions? Why are the Publick Prayers curtail'd and left out, Prayers composed with Sobriety, and injoyned with Authority, onely to make the

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more Room for a long, crude, impertinent, upstart Harangue before the Sermon?

Such persons seem to Conform (a Word whose signification they never make good) onely that they may despise the Churches Injunctions, under the Churches Wing, and Contemn Authority within the Protection of the Laws. Duty is but another *English* Word for Debt, and God knows, that it is well if men pay their Debts when they are call'd upon. But if Governors do not remind men of, and call them to Obedience, they will find that it will never come as a *Free-will-offering*, no, not from *many who even serve* at the *Altar*.

2. Government imports a Protection, and Encouragement of the Persons under it, in the Discharge of their Duty. It is not for a Magistrate to frown upon, and brow-beat those who are hearty and exact in the management of their Ministry; and with a Grave insignificant Nodd, to call a well Regulated, and Resolved Zeal, *Want of Prudence* and *Moderation*. Such Discouraging of men in the ways of an Active Conformity to the Churches Rules, is that, that will crack the Sinews of Government, for it weakens the Hands, and Damps the Spirits of the Obedient. And if onely Scorn and Rebuke shall attend men for asserting

ing the Churches Dignity, and *taxing the murder of Kings*, and the like: Many will choose rather to neglect their Duty safely and creditably, then to get a Broken Pate in the Churches Service, onely to be rewarded with that, that shall *Break* their Hearts too.

3. The third thing implyed in Government, is Coercion and Animadversion upon such as neglect their Duty. Without which Coercive Power, all government is but Toothless and Precarious, and does not so much command, as beg obedience. Nothing, I confess is more becoming a Christian, of what Degree soever, then Meekness, Candor and Condescension; but they are Vertues that have their proper Sphere and Season to act and shew themselves in, and consequently not to interfere with others, Different indeed in their Nature, but altogether as Necessary in their Use. And when an insolent despiser of Discipline, nurtur'd into Impudence and Contempt of all Order, by a long Risk of Licence and Rebellion, shall appear before a Church governour, Severity and Resolution are that Governours Vertues, and Justice it self is his Mercy; for by making such an one an example, (as much as in him lies) he will either Cure *him*, or at least Preserve *others*.

Were indeed the Consciences of men, as they

should

should be, the Censures of the Church, might be a sufficient Coercion upon them; but being, as most of them now adays are, Hell and Damnation-proof, her bare Anathema's fall but like so many *Bruta fulmina* upon the Obstinate and Schismatical; who are like to think themselves shrewdly hurt, by being cut off from that Body, which they choose not to be of; and so being punished into a Quiet enjoyment of their beloved Separation. Some will by no means allow the Church any further power then onely to *Exhort* and to *Advise*, and this but with a Proviso too, that it extends not to such as think themselves too Wise, and too Great to be Advised: according to the Hypothesis of which persons, the Authority of the Church, and the obliging force of all Church Sanctions, can bespeak men onely thus; *These and these things it is your Duty to do, and if you will not do them, you may as well let them alone.* A strict and efficacious Constitution indeed, which invests the Church with no power at all, but where men will be so Civil as to obey it, and so at the same Time pay it a Duty, and do it a Courtesie too.

But when in the Judgement of some men, the Spiritual Function as Such, must render a Churchman, though otherwise never so Dis-

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creet and qualified; yet meerly becauſe he is a Church-man, unfit to be intruſted by his Prince with a ſhare of that Power and Juriſdiction, which in many Circumſtances his Prince has judged but too neceſſary, to ſecure the Affairs and Dignity of the Church; and which, every thriving Grafier can think himſelf but ill dealt with, if within his own Countrey he is not mounted to: It is a ſign, that ſuch diſcontented Perſons intend not that Religion ſhall adviſe them upon any other Terms, then that they may Ride and Govern their Religion.

But ſurely all our Kings, and our Parliaments, underſtood well enough what they did, when they thought fit to prop and fortifie the Spiritual Order with ſome Power that was Temporal; and ſuch is the preſent ſtate of the World, in the judgment of any obſerving Eye; that, if the Biſhop has no other defenſives but Excommunication, no other power but that of the Keys, he may, for any notable effect that he is like to do upon the factious and contumacious, ſurrender up his Paſtoral Staff, ſhut up the Church, and put thoſe Keys under the Door.

And thus I have endeavored to ſhow the Three things included in the general Nature of Government; but, to preſcribe the manner of it in Particular, is neither in my Power nor Inclination:

clination; onely, I suppose, the Common Theory and Speculation of things, is free and open to any one whom God has sent into the world with an ability to contemplate, and by continuing him in the World, gives him also opportunity. In all that has been said, I do not in the least pretend to Advise, or Chalk out Rules to my Superiors; for some men cannot be Fools with so good acceptance as others. But whosoever is call'd to speak upon a certain occasion, may, I conceive, without offence take any Text sutable to that occasion; and having taken it, may, or at least ought to speak sutably to that Text.

I proceed now to the second thing proposed from the Words, which is the Means assigned for the Discharge of the Duties mentioned, and exhibited under this one short Prescription, *Let no man despise thee:* In the handling of which I shall shew,

1. The ill effects and destructive Influence that Contempt has upon Government.

2. The groundless Causes upon which Church-Rulers are frequently despised.

3. And lastly, the just Causes that would render them, or indeed any other Rulers worthy to be despised. All which being clearly made out, and impartially laid before our eyes,

it will be easie and obvious for every one, by avoiding the Evil so markt out, to answer and come up to the Apostles Exhortation.

And first we will discourse of Contempt, and the maligne hostile Influence it has upon Government. As for the thing it self, every mans Experience will inform him, that there is no Action in the Behaviour of one man towards another, of which humane Nature is more Impatient than of Contempt; It being a thing made up of these two Ingredients, an undervaluing of a Man upon a belief of his utter Uselessnesse and Inability, and a Spightful endeavour to engage the rest of the World in the same Belief, and slight Esteem of him. So that the immediate Design of Contempt, is the shame of the Person contemned; and Shame is a Banishment of him from the good Opinion of the World, which every man most earnestly Desires, both upon a Principle of Nature and of Interest. For it is Natural to all men to affect a good Name; & he that despises a man, Libels him in his Thoughts, Reviles and Traduces him in his Judgement. And there is also Interest in the Case: For a Desire to be well thought of, directly Resolves it self into that owned and mighty Principle of self-Preservation: For as much as Thoughts

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are the first wheels and motives of Action; and there is no long passage from one to the other. He that Thinks a man to the ground, will quickly endeavour to Lay him there: for while he Despises him, he Arraigns and Condemns him in his Heart; and all the after-Bitterness and Cruelties of his Practises, are but the Executioners of the Sentence passed before upon him by his Judgement. Contempt, like the Planet *Saturn*, has first an ill Aspect, and then a destroying Influence.

By all which I suppose, it is sufficiently proved, how Noxious it must needs be to every Governour: for, can a man respect the Person whom he Despises? and can there be Obedience where there is not so much as Respect? will the Knee bend, while the Heart Insults? and the Actions Submit, while the Aprehensions Rebel? And therefore the most experienced Disturbers and Underminers of Government, have always laid their first Train in Contempt, endeavouring to blow it up in the Judgement and Esteem of the Subject. And was not this method observed in the late most flourishing and succesful Rebellion? for how studiously did they lay about them, both from the Pulpit and the Press, to cast a

ſlurr upon the Kings Perſon, and to bring his governing Abilities under a Diſrepute? and then, after they had ſufficiently Blaſted him in his *Perſonal* Capacity, they found it eaſie Work to daſh and overthrow him in his *Political.*

Reputation is Power: and conſequently to Deſpiſe is to Weaken. For where there is Contempt, there can be no Awe; and where there is no Awe, there will be no Subjection; and if there is no Subjection, it is impoſſible without the help of the former Diſtinction of a Politick Capacity, to imagine how a Prince can be a Governour. He that makes his Prince deſpiſed and undervalued, blows a Trumpet againſt him in mens Breaſts, beats him out of his Subjects hearts, and fights him out of their Affections; and after this, he may eaſily ſtrip him of his other Garriſons, having already diſpoſſeſt him of his ſtrongeſt, by diſmantling him of his Honour, and ſeiſing his Reputation.

Nor is, what has been ſaid of Princes, leſs true of all other Governours, from Higheſt to Loweſt, from him that Heads an Army, to him that is but Maſter of a Family, or of one ſingle Servant; the formal Reaſon of a thing equally extending it ſelf to every particular

ticular of the ſame kind. It is a Propoſition of Eternal Verity, that None can Govern while he is Deſpiſed. We may as well imagine that there may be a King without Majeſty, a Supreme without Soveraignty. It is a Paradox, and a Direct contradiction in Practiſe: for, where Contempt takes place, the very Cauſes, and Capacities of Government ceaſe.

Men are ſo farr from being Governed by a deſpiſed Perſon, that they will not ſo much as be taught by Him. Truth it ſelf ſhall loſe its Credit, if Delivered by a Perſon that has none. As on the Contrary, be but a Perſon in Vogue and Credit with the Multitude, he ſhall be able to commend and ſet off whatſoever he ſays, to authorize any Nonſence, and to make Popular rambling incoherent Stuff, ſeaſoned with Twang and Tautology, paſs for high Rhetorick and *moving Preaching*; ſuch indeed, as a Zealous Tradeſman would even *Live* and *Dye under*. And now I ſuppoſe it is no ill Topick of Argumentation, to ſhew the Prevalence of Contempt, by the contrary Influences of Reſpect; which, thus (as it were) Dubbs, every little, pettit Admired perſon, Lord and Commander of all his Admirers. And certain it is, that the Eccleſiaſtical, as well as the Civil Governour, has cauſe to

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purſue the ſame Methods of Securing and Confirming himſelf; the grounds and means of Government being founded upon the ſame bottom of Nature in both, though the Circumſtances, and Relative Conſiderations of the Perſons may differ. And I have nothing to ſay more upon this Head, but that, if Churchmen are called upon to Diſcharge the parts of Governours, they may with the higheſt Reaſon expect thoſe Supports and Helps that are indiſpenſably Requiſite thereunto: and that thoſe men are but Trapann'd, who are called to Govern, being inveſted with Authority, but bereaved of Power; which according to a true and plain Eſtimate of things, is nothing elſe but to mock and betray them into a Splendid and Magiſterial way of being Ridiculous. And thus much for the ill Effects and deſtructive Influence that Contempt has upon Government: I paſs now to the

2d. Thing, which is to ſhew the Groundleſs Cauſes, upon which Church-Rulers are frequently Deſpiſed.

Concerning which, I ſhall premiſe this; That nothing can be a reaſonable Ground of Deſpiſing a man, but ſome Fault or other chargeable upon him; and nothing can be a Fault that is not Naturally in a mans power

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to prevent; Otherwise, it is a mans Unhappiness, his Mischance or Calamity, but not his Fault. Nothing can justly be Despised, that cannot justly be Blamed; and it is a most certain Rule in Reason and moral Philosophy, That where there is no Choice, there can be no Blame.

This premised, we may take notice of two usual grounds of the Contempt men cast upon the Clergy, and yet for which no man ought to think himself at all the more worthy to be Contemned.

1. The first is their very Profession it self; Concerning which, it is a sad, but an experimented Truth, that the Names derived from it, in the refined Language of the present Age, are made but the Appellatives of Scorn. This is not charged Universally upon all, but experience will Affirm, or rather proclaim it of much the greater part of the World; and men must perswade us that we have lost our Hearing, and our common Sence, before we can believe the Contrary. But surely the Bottom and Foundation of this Behaviour towards Persons set apart for the Service of God, that this very Relation should entitle them to such a peculiar Scorn, can be nothing else but Atheisme; the growing, rampant Sin of the Times.

For

For call a man Oppreſſor, griping, Covetous, or over-reaching perſon, and the Word indeed being ill befriended by Cuſtom, perhaps ſounds not well; but generally, in the apprehenſion of the Hearer, it ſignifies no more, then, that ſuch an one is a Wiſe, and a Thriving, or in the common Phraſe, a *Notable man*; which will certainly procure him a Reſpect: And ſay of another, that he is an Epicure, a Looſe or a Vicious man; and it leaves in men no other Opinion of him, then that he is a Merry, a Pleaſant, and a Gentile Perſon: and that, he that taxes him, is but a *Pedant*, an *Unexperienced*, and a *Moroſe fellow*; one that does not *know men*, nor underſtand what it is to *Eat* and *Drink well*; But call a man *Prieſt* or *Parſon*, and you ſet him, in ſome mens Eſteem, ten degrees below his own Servant.

But let us not be Diſcouraged, or Diſpleaſed, either with our Selves, or our Profeſſion upon this account. Let the Vertuoſo's Mock, Inſult, and Deſpiſe on: yet after all, they ſhall never be able to Droll away the Nature of things; to trample a Pearl into a Pebble, nor to make Sacred things Contemptible, any more, then themſelves, by ſuch ſpeeches Honourable.

2. Ano-

Another groundless Cause of some mens despising the Governours of our Church, is their loss of that former Grandeur, and Privilege that they enjoyed. But it is no real Disgrace to the Church meerly to lose her Privileges, but to forfeit them by her Fault, or Misdemeanor, of which she is not Conscious. What soever she injoyed in this kind, she readily acknowledges to have streamed from the Royal Munificence, and the favours of the Civil Power shining upon the Spiritual; which Favours the same Power may retract and gather back into it self when it pleases. And we Envy not the Greatness and Lustre of the *Romish* Clergy, neither their Scarlet Gowns, nor their Scarlet Sins. If our Church cannot be Great, which is better, she can be Humble, and content to be Reformed into as low a Condition, as men for their own private Advantage would have her; who wisely tell her, that it is best and safest for her to be without any Power, or Temporal advantage; like the good Physician, who out of tenderness to his Patient, lest he should hurt himself by Drinking, was so kind as to rob him of his silver Cup. The Church of *England* Glories in nothing more, then that she is the truest Friend to Kings, and to Kingly Government of any other Church in the World, that they were the

ſame Hands and Principles that took the Crown from the Kings Head, and the Mitre from the Biſhops. It is indeed the Happineſs of ſome Profeſſions and Callings, that they can equally ſquare themſelves to, and thrive under all Revolutions of Government; but the Clergy of *England* neither know nor affect that Happineſs; and are willing to be Deſpiſed for not doing ſo. And ſo farr is our Church from encroaching upon the Civil Power; as ſome who are Back-friends to both, would maliciouſly Inſinuate, that were it ſtript of the very Remainder of its Priviledges, and made as like the Primitive Church for its Bareneſs, as it is already for its Purity; it could *Cheerfully*, and, what is more, *Loyally*, want all ſuch Priviledges; and in the want of them pray heartily, that the Civil Power may flouriſh as much, and ſtand as ſecure from the Aſſaults of Fanatick, Antimonarchicall Principles, grown to ſuch a dreadful height, during the Churches late Confuſions, as it ſtood while the Church enjoyed thoſe Priviledges. And thus much for the two *groundleſs Cauſes* upon which Church Rulers are frequently Deſpiſed. I deſcend now to the

3^d^ and Laſt thing, which is to ſhow thoſe *juſt Cauſes*, that would render them, or indeed any other Rulers worthy to be Deſpiſed. Many

might

might be Assigned, but I shall pitch only upon Four; in Discoursing of which, rather the Time, then the Subject will force me to be very Brief.

1. And the first is *Ignorance*. We know how great an Absurdity our Saviour accounted it, for the Blind to lead the Blind, and to put him that cannot so much as See, to discharge the Office of a Watch. Nothing more exposes to Contempt then *Ignorance*. When *Sampsons* eyes were out, of a publick Magistrate, he was made a publick Sport. And when *Eli* was blind, we know how well he Governed his Sons, and how well they Governed the Church under him. But now the Blindness of the Understanding is Greater and more Scandalous; especially, in such a seeing Age as Ours; in which the very Knowledge of former times, passes but for Ignorance in a better Dresse: an Age that flies at all Learning, and enquires into every thing, but especially, into Faults and Defects. Ignorance indeed, so farr as it may be Resolved into Natural inability, is, as to men, at least, Inculpable, and consequently, not the Object of Scorn, but Pity: but in a Governour, it cannot be without the Conjunction of the highest Impudence; For who bid such an one Aspire to *Teach*, and to *Govern*? A blind man sitting in the Chimney-corner is pardonable enough, but sitting at the Helme he is Intolerable. If men will be Ignorant and Il-

literate; let them be so in Private and to themselves, and not set their Defects in an high Place, to make them Visible and Conspicuous. If Owls will not be hooted at, let them keep close within the Tree, and not Perch upon the upper Bowes.

3. A Second thing that makes a Governor justly despised, is Viciousness and ill Morals. Vertue is that, that must Tipp the Preachers Tongue, and the Rulers Scepter with Authority. And therefore with what a Controlling, Overpowering force did our Savior Tax the Sins of the *Jews*, when he ushered in his Rebukes of them, with that high assertion of himself, *Who is there amongst you that convinces me of Sin?* Otherwise, we may easily guess with what impatience the world would have heard an incestuous *Herod* discoursing of Chastity, a *Judas* condemning Covetousness, or a Pharisee Preaching against Hypocrisy; Every word must have recoyled upon the Speaker. Guilt is that, that quells the Courage of the Bold, tyes the Tongue of the Eloquent, and makes Greatness it self sneak and lurk, and behave it self poorly. For, let a Vitious Person be in never so high Command, yet still he will be lookt upon but as one great Vice, empowred to Correct and Chastise others. A Corrupt Governor is nothing

during else but a reigning Sin. And a Sin in Office may Command any thing but Respect. No Man can be Credited by his Place or Power, who by his Manners does not *first Credit that*.

3. A Third thing that makes a Governor justly despised, is fearfulness of, and Mean Compliances with, Bold Popular Offenders. Some indeed account it the very Spirit of Policy and Prudence, where Men refuse to come up to a Law, to make the Law come down to them. And for their so doing, have this infallible Recompence, that they are not at all *the more Loved*, but much *the less Feared*; and, which is a sure Consequent of it, accordingly *Respected*. But believe it, it is a Resolute tenacious Adherence to well Chosen Principles, that adds Glory to Greatness, and makes the face of a Governor shine in the Eyes of those that see and examine his Actions. Disobedience, if complyed with, is infinitely encroaching, and having gain'd one degree of Liberty upon Indulgence, will demand another upon Claim. Every Vice Interprets a Connivence an Approbation.

Which being so, is it not an Enormous indecency, as well as a gross impiety, that any one who owns the Name of a Divine, hearing a great Sinner brave it against Heaven, talk Atheistically, and scoff Profanely at that Religi-

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on, by which he owns an Expectation to be saved, if he cares to be saved at all, should instead of Vindicating the Truth to the Blasphemers Teeth, think it Discretion and Moderation (forsooth) with a Complying Silence, and perhaps a Smile to boot, tacitly to approve, and strike in with the Scoffer, and so go Sharer both in the Mirth and Guilt of his prophane Jests.

But let such an one be assured, that even that Blasphemer himself, would inwardly Reverence him, if Rebuked by him; as on the Contrary, he in his Heart really Despises him for his Cowardly base Silence. If any one should reply here, that the Times and Manners of men will not bear such a Practise, I confess, that it is an Answer from the mouth of a Profest Time-server, very Rational: But, as for that man that is not so, Let him satisfie himself of the Reason, Justice and Duty of an Action, and leave the Event of it to God, who will never fail those, who do not think themselves too wise to Trust Him. For let the worst come to the worst, a man in so doing would be ruined more Honourably, then otherwise preferred.

4. And lastly. A fourth thing that makes a Governour justly Despised, is a proness to Despise others. There is a kind of Respect due to the Meanest Person, even from the Greatest;

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for it is the meer favour of Providence, that he who is Actually the Greatest, was not the Meanest. A man cannot cast his Respects so low, but they will Rebound and Return upon him. What Heaven bestows upon the Earth in kind Influences, and benigne Aspects, is payed it back again in Sacrifice, Incense and Adoration. And surely, a great Person gets more by Obliging his Inferior, then by Disdaining him; as a man has a greater advantage by Sowing and Dressing his Ground, then he can have by *trampling* upon it. It is not to Insult and Domineer, to look Disdainfully, and Revile Imperiously, that procures an Esteem from any one: it will indeed make men keep their Distance sufficiently; but it will be Distance without Reverence.

And thus I have shewn four several Causes, that may justly render any Ruler Despised; and by the same Work, I hope, have made it Evident, how little Cause men have to Despise the Rulers of our Church.

God is the Fountain of Honour, and the Conduit by which he Conveys it to the Sons of men are Vertuous and Generous Practices. But as for Us, who have more Immediately and Nearly Devoted, both our Persons and Concerns to his Service; it were infinitely vain to expect it upon any other Termes. Some indeed may

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